

OCT 25 1937

# CLASSICAL WEEKLY

VOL. 31, NO. 3

October 25, 1937

WHOLE NO. 826

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**CLASSICAL WEEKLY**

Volume 31

Published Mondays from October through May except in weeks in which there is a legal or school holiday (Columbus Day, Election Day, Armistice Day, Thanksgiving Day, Christmas, New Year's Day, Lincoln's Birthday, Washington's Birthday, Easter Sunday, Memorial Day).

The dates of the several issues will be as follows:

October 4, 18, 25  
November 15, 29  
December 6, 13  
January 3, 10, 17, 24, 31  
February 14, 28  
March 7, 14, 21, 28  
April 4, 11, 25  
May 2, 9, 16, 23

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Published weekly (each Monday) from October through May except in weeks in which there is a legal or school holiday (Columbus Day, Election Day, Armistice Day, Thanksgiving Day, Christmas, New Year's Day, Lincoln's Birthday, Washington's Birthday, Easter Sunday, Memorial Day). A volume contains approximately twenty-five issues.

Owner and Publisher, The Classical Association of the Atlantic States. Place of Publication, New York University, 100 Washington Square East, New York, New York.

Casper J. Kraemer, Jr., Editor; Ernest L. Hettich, Associate-Editor, New York University, 100 Washington Square East, New York, New York

John F. Gummere, Secretary and Treasurer, William Penn Charter School, Germantown, Philadelphia, Penna.

Francis R. B. Godolphin, George D. Hadzsits, Assistant Editors

Price, \$2.00 per volume in the United States; elsewhere, \$2.50. All subscriptions run by the volume. Single numbers: to subscribers 15 cents, to others 25 cents, prepaid (otherwise 25 cents and 35 cents). If 'invoice' is required, 50 cents must be added to the subscription price; if affidavit to 'invoice' is required, one dollar must be added to the subscription price.

Entered as second-class matter, December 20, 1907, at the Post Office, New York, New York, under the Act of Congress of March 3, 1879.

Distributed by Prentice-Hall, Inc.

Printed by Lenz & Riecker, Inc.

VOL. 31, No. 3

OCTOBER 25, 1937

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## THE EDITOR REPORTS

In the editorial entitled *Your Turn* (CW 30 [1937] 247-248), I put squarely to the readers of CLASSICAL WEEKLY the question what should be our policy for the coming year. Seventy-six readers expressed themselves fully upon the questions which were there proposed, and twenty or thirty others communicated more briefly and vaguely their sympathy, or lack of it, with present procedure. As was perhaps to be expected, the composite answer to the questionnaire was not conclusive. But to those who responded and to those who show continued interest in CW by renewing their subscriptions I feel I owe a resume of the data.

Two difficulties are at once apparent in interpreting the results. The first is the relative paucity of replies: the hundred letters represent less than one-tenth of the readers of CW. The second is the uneven spread: of the ten per cent less than one represents the views of high school teachers; the remaining nine represent those of teachers in colleges and universities. We shall do well, therefore, to qualify our conclusions with the thought that we really have not been able to ascertain the sentiment of our readers as a whole.

However, we have something. The following facts emerge from the questionnaire: 1. Ninety per cent of the correspondents approve of the policy of the WEEKLY as exemplified in volume 30. The remaining ten per cent object on various grounds: Professor Knapp's personality is missed; the material in CW is too scholarly and requires concessions to secondary school teachers; the stress upon reviews and bibliographical data makes for dullness. 2. The policy of reviewing many books promptly, if remarked at all, is approved enthusiastically. 3. Recent Publications and Abstracts of Articles are less emphatically endorsed but still are approved by a very definite majority. 4. Classical News has appar-

ently made little impression and elicits no helpful comment. 5. Articles should be included, preferably in a variety of types, scholarly, literary and pedagogical. 6. Propaganda for the classics, discussion of teachers' problems and pedagogical material should not be included at the expense of scholarly helps.

All this, if qualified as I have indicated above, is a sufficiently clear mandate for the editor. It has been reinforced by study of the subscription list, where cancellations by secondary school teachers have approximately balanced additions from college ranks. One of our correspondents writes sagely:

You must decide whether you want to lay the emphasis on reviews or on articles—you cannot lay it on both at the same time. You may choose either course, but the consequences must be borne by yourself. . . . I expect that the answer depends on your clientele. For *whom* are you publishing the WEEKLY? There's the rub. You must choose your clientele and then go ahead!

That is sound advice, and the editors have no desire to evade responsibility—we are willing even to go to the extent of choosing our clientele. We are not certain, however, that our clientele need be limited quite so exclusively as is here suggested. We sincerely feel that, entirely apart from financial considerations, CLASSICAL WEEKLY has an obligation to its readers *both* in the colleges and in the secondary schools. We are continuously aware of the pressure being exerted against classical studies everywhere in this country, and we feel that ignoring the problems of the high school teacher is merely closing our eyes to the fact that the high school teacher is fighting our battle for us in the front line trenches. If the high school teacher is vague—and he certainly is that—about exactly what he needs to equip him for the fray, we do not understand that uncertainty as a mandate to give him nothing. CLASSICAL WEEKLY does have influence, and we should like to have it exert that influence

for the good of all classical teachers alike throughout the country.

We have proposed then to ourselves the following policy for the current year. CW will continue substantially as it has in the past, stressing reviews and bibliographical information, but leavening the whole with more frequent articles. We can never publish a journal which will be sprightly and entertaining, but we can vary the fare sufficiently to avoid the sin of monotony of which some of our readers complain. This will, I think, answer the chief criticisms made by our college group.

For the high school teacher we are organizing a special department. Under the general editorship of a board of secondary school teachers large enough to represent the varied interests of this group, there will be published a supplement called *Teachers' Digest*. As an indication that this is dedicated explicitly to the needs of the secondary school teachers it will be detached from the pagination of CW and will be independent, except in matters of form, of supervision from the regular editorial staff. The organization should be completed in about six weeks, and readers may expect the first issue of the supplement by the Christmas holidays. In the meanwhile, any suggestions for *Teachers' Digest* should be sent to the Editor.

The WEEKLY then goes on. It still requires your support, and it still welcomes your advice and your criticism. For the results we accept full responsibility.

C. J. K., JR.

## REVIEWS

**Ancient Rome as Revealed by Recent Discoveries.** By A. W. Van Buren; pp. xvi, 200, 8 plates, 2 folding plans. London: Lovat Dickson, 1936. 6s.

The title of this book reminds one of Lanciani's *Ancient Rome in the Light of Recent Excavations*; the contents are equally fascinating. But Lanciani wrote his book fifty years ago, and his delightful and unhurried story covers the events of many years. This volume is 'an effort to convey an impression of the manner in which Rome has been revealed by the events and the researches of recent years, principally the last decade.' The study of archaeology has been enriched not only by the usual results of continued research, but also by the ambitious and extensive plans which have been carried out in beautifying and systematizing the heart of the city. For this reason, just such a book as this has been much needed. Those who have kept more or less in touch with events in Rome will find it a very convenient compendium

of information. Those whose knowledge of Rome dates from before the year 1926 should most certainly give it their earnest attention. The notes which accompany the text are a very valuable addition, since they refer to books and periodicals which deal with the topographical and archaeological points which the author, in the limited space at his command, can often merely mention.

The immense variety of the recent finds is well illustrated by the following: a skull and tusk of an elephant which lived in the Early Quaternary Period, found in the ridge of the Esquiline Hill which was cut through for the Via dell'Impero (12); the Republican temples of the Largo Argentina (30 f.); the apsidal temples of the Imperial Fora, which strengthen the author's view that the cult-niche was used for divinities whose functions were personal and of the household, rather than national (60); the six-story apartment house at the northwest corner of the Capitoline Hill (133 f.); evidence that the so-called 'atrium house' like those at Pompeii was an 'aristocratic mansion' and that the city-dweller lived in a much simpler dwelling (138); much material that sheds new light upon the Oriental cults that flourished in Rome, especially a large marble relief of Mithras, found not far from the Circus Maximus, 'one of the most elaborate and important representations of Mithras that are known' (143); the sarcophagi from the Catacombs of Praetextatus (149 f.).

The final chapter, 'The Evaluation of the Discoveries' (179-184) is a most able and fitting conclusion to a terse and stimulating volume.

JOHN FLAGG GUMMERE

William Penn Charter School

**Epikurs Kritik der platonischen Elementenlehre.** By Wolfgang Schmid; pp. 64. Harrassowitz: Leipzig, 1936. (Klassisch-Philologische Studien, herausgegeben von Ernst Bickel und Christian Jensen, Heft 9) 4M.

This monograph of 64 pages contains the text of the first five fragments, and part of the sixth, of Epicurus' *περί φύσεως* Book 14, together with a translation and fairly detailed commentary. The text was recently published by A. Vogliano (Rend. d. R. Acc. di Bologna, Serie terza, 6 [1931] 33-76); it appeared originally in the Oxford publication of 1824, and is also accessible in the article by Gomperz (Zeitschrift f. d. öst. Gymnasien [1867] 207-213).

These fragments are interesting because they contain, as Gomperz pointed out, the polemic of Epicurus against Plato's construction of the four bodies, fire, earth, water and air, out of pyramids, cubes, icosahedra and octahedra, which are

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in turn formed out of the two elementary triangles, the isosceles and the half-equilateral (Timaeus 53c-57d).

A few details may be examined here. In Fr. J col. I, Schmid suggests that οὐσιώδη σύγκρισιν is the Epicurean term for the Aristotelian οὐσία σύνθετος, and is almost certainly right in explaining Epicurus' unkind treatment of the Platonists as due to the 'mythische Bestandteile' of their philosophy. But Schmid's rendering of κατὰ τὰς παραθέσεις as 'nach den beigebrachten Beispielen' seems dubious; the phrase might mean merely 'juxtapositions'. In Fr. J col. II, Schmid ingeniously explains the entirely unfair attribution of a kind of atomism or solidity to the Platonic elements as an argument derived by Epicurus from Aristotle De Caelo 305 b 32, one of the multitude of passages in which Aristotle invents a fictitious consequence of Plato's philosophy in order to denounce his master for talking nonsense. In this same fragment, Schmid's conjecture κλειόμενος κτλ., and the elaborate argument (26-36) in which he seeks to show that Epicurus attacked Plato's elements on precisely the opposite ground (i.e., that they were not susceptible of infinite division), seem to be the work of pure imagination; the text does not offer adequate material for any definite interpretation.

Fr. J col. IV speaks of a mysterious something which 'would escape from being stopped by air (or from its covering of air) since it is very rare and could not be held by air in a structure which would allow it to be gathered together.' Schmid argues that this must refer to fire, and that στολή must mean not 'covering', 'garment' but 'An-der-Stelle-halten', a 'holding in check'. He may be right about the meaning of στολή, but I cannot believe that πῦρ is the only neuter which Epicurus might have used in such a context; and if it were obligatory to guess, which after all is frequently synonymous with conjecture, the whole passage might refer to the soul. In Ep. 1.65, Epicurus calls the soul a 'very rare body' which 'cannot effect these movements when those things which enclose and surround it are not the same as at present.'

Fr. K col. I goes back to the Platonic triangles and is reasonably clear; the scholion is unimportant. Col. II deals obscurely with the sensations and the four elements. Schmid, with real wisdom, does not attempt to translate it.

It is regrettable that Schmid, in Beilage II, should have added two extremely feeble arguments to Usener's attempted proof that the *Letter to Pythocles* is not genuine. The use of στοιχεῖα as 'elements' (Ep. 2. 86) in the ordinary physical sense is alleged to be non-Epicurean, on the ground that Epicurus regularly used the word

metaphorically of fundamental 'elements' of truth. Even if we had all that Epicurus ever wrote, such an observation would not constitute evidence. In like manner, it is said that Epicurus can scarcely have written ἐν κριτηρίων καὶ παθῶν 'because the πάθη are themselves a standard of judgment and cannot be specially mentioned in addition to the κριτήρια.' On such principles, we might also reject the *Letter to Herodotus*, since Epicurus there writes (38) 'We must keep careful watch of everything in accordance with our sensations, and with the immediate apprehensions of our thought or of any one of the standards of judgment, or with the feelings (πάθη) that we have.'

There are a number of good pages in this little work. There are also a good many pages of unnecessary and frequently unsound conjecture. There is a good deal of fiction in the learned world.

R. K. HACK

University of Cincinnati

**The Ancient World.** By T. R. Glover; pp. xi, 388. Cambridge University Press (New York: Macmillan), 1935. \$2.50

The author has again placed us in his debt by another book on ancient civilization in his usual vein, vital, thoughtful, never trite and couched in that charming style of which he is a master. Though he seeks to 'keep firm hold on the thread of the story', much that is commonly found in texts on Ancient History is not here included. The emphasis is upon interest and interpretation rather than upon academic organization, consecutiveness, and factual completeness. Politicians, battles, and constitutions are largely ignored in the interest of cultural phases and intimate pictures of common life.

A remarkable amount of interesting human detail, off the beaten track, is included for a book of so small a compass. The work is Homeric or Herodotean in its episodes and digressions. The author has also avoided making 'a mere almanac of history' by including too many dates. He emphasizes the 'why' rather than the 'what' of history.

The proportions are not dictated by academic considerations, but by the individual taste of the author. The Orient is very sketchily treated as a background for the Greek, while only about one third of the book is devoted to Rome. Such significant and diverse personalities as Caesar and Augustus and the momentous periods they each represent are telescoped into one chapter, and aside from a section on Christianity, the whole history of the Empire after Augustus is relegated to a final chapter.

It is a mature book which takes too much for granted for beginners, though there is an occasional impression of a writing down to the level of the young student or layman. The ripe and penetrating judgments of the author, however, can be read and reread by mature students with profit. The book emphasizes men rather than events, ideas rather than factual knowledge, the intimate and the human rather than the formal, and abiding cultural values rather than a traditional politico-military narrative.

The author's judgments are usually marked by a sane balance. Cicero receives a fairer treatment than is usually accorded him by ancient historians; Jesus and the Christian church are given their due emphasis. An interesting chapter is also devoted to the Jews in the Graeco-Roman world. In the chapter on Christianity, the author occasionally (345, 369) reflects dogmatically his own personal beliefs or disbeliefs and indulges in a bit of sermonizing which might better have given place to a dispassionate analysis of Christianity in the Roman Empire. One is surprised to find so slight an emphasis upon the Hellenistic mystery religions and their influence on the Roman West. (There are, of course, passing references as on pp. 93 and 223.)

The book is enlivened by constant reference to contemporary conditions, especially in England and the English-speaking world. The traditional paraphernalia of scholarship, bibliographies, and footnotes, are deliberately omitted, but a chronological table, six maps, nine plates, and many text-figures are useful additions. The work is especially valuable, however, as an all too rare example of the humanization of knowledge.

Lawrence College

A. A. TREVER

**Last Flowers; a Translation of Moschus and Bion.** By Henry Harmon Chamberlin; pp. xi, 81. Cambridge: Harvard University Press, 1937. \$2.00

This work forms a companion volume to the same author's *Late Spring*; a Translation of Theocritus. In addition to the works of Moschus and Bion it contains a fragment of Hermesianax and an original sequel to Bion's incomplete poem on Achilles and Deidameia. A short introductory note accompanies each poem. These prefaces frequently contain interesting material on later adaptations and translations, but I should like to protest against the literary criticism in the introduction to Bion 10 (To Hesperus). When Bion calls the Evening Star an 'ornament of the dark blue night' he uses an image that is both precise and beautiful. To obscure this image with a learned note comparing Bion's use of words to

Humpty Dumpty and the Symbolists is to destroy part of the beauty of the poem.

The translation itself is only partially successful. The reader of such works has a right to expect the translation to reproduce fairly accurately the spirit as well as the words of the original; furthermore the final result should have the ring of genuine poetry. While Mr. Chamberlin is a faithful translator, at times almost too literal (a 'naked kiss' although a direct translation, seems to me offensive), he often misses the spirit of the Greek. He uses a pentameter verse, usually with alternate rhymes; at best this form gives a clear and dainty translation, but it tends to become monotonous in the longer poems (especially in the Dirge for Adonis, with its almost unvaried succession of four-verse stanzas), and fails to reproduce the note of sustained mourning in both the Adonis and the Lament for Bion.

On the other hand, the shorter poems are translated with much grace and charm: Moschus' comparison of sea and land forms an exquisite English lyric, and Bion's moralizing (Bion 7) appears to great advantage in Mr. Chamberlin's simple and direct version. Several other poems make excellent sonnets, notably Love and the Muses (Bion 8). For these efforts the work is highly recommended, both as a translation and as poetry.

CHARLES T. MURPHY

Harvard University

**Kleine Beiträge zur lateinischen Lautlehre.** by J. Svennung; pp. 71. Uppsala: A. B. Lundequistska Bokhandeln, 1936. (Uppsala Universitets Årsskrift 1936-7. Recueil de Travaux publié par l'Université d'Uppsala.) 2.25 kr.

This pamphlet contains four studies: on *i* in hiatus, 7-29; on the history of Greek *oi* in Latin, 30-40; on interchange of *g* and consonantal *u*, 41-46; on dittology and the like, 47-58; after which come addenda and indices.

The first study lists occurrences, inscriptional and in authors, in which postconsonantal *i* before a vowel has disappeared; the possibilities are loss by dissimilation, graphic loss because the preceding consonant has been palatalized, graphic loss as mere error. Such writings as *Florensia* for *Florentia*, representing a change in the sound of the preceding consonant, are mentioned, and some examples are given, but of these the listing is not exhaustive.

The second study presents the various writings for Greek *oi* in words borrowed by Latin; the possibilities are *oe* and *e* and *o*, *y* and *i*, *ui* (Latin *qui-* for *κοι-* and *χοι-*), as well as an occasional *oi*. The chapter should have been preceded or accompanied by a careful account of the phonetic values

represented by each of these writings at the time of their use; in the absence of this, it is merely confusing to the reader unless he restudies the whole problem.

The third study has lists of such interchanges as Latin *uvula*, whence Ital. *ugola*, and Latin *frāgula*, whence Ital. *fragola* and *fravola* in different localities. No interpretation of the confusion is offered. But the variation is found only before (rarely after) *a, o, u*: that is, always in conjunction with back vowels. It is clear then that [wo] became [gwo] as a backward strengthening of the consonant, a stage attested in Late Latin words borrowed from Germanic, where Gm. *w* became Lat. *gu*: Gothic *warjan* 'to protect', whence Ital. *guarire*, Fr. *guérir* 'to cure'. Conversely, [go] might become [gwo] by the labializing effect of the vowel; my own early pronunciation of Eng. *good* was [gwud] (with open *u*), though I have no reason to think that I ever heard this articulation from others. [gwo] might then develop in either direction, to [go] or to [wo], by dissimilation; the change to [gwo] was of course assimilative. Neither assimilation nor dissimilation is a thoroughgoing phenomenon, so that this formulation is not at variation with the regularity of phonetic change.

Under dittology Svennung includes such writings as *Felicitati* and *sigillario*; but these, and most of his examples, are mere accidents of writing, and should be termed dittography. Svennung is aware of the difference, but pays little heed to it. In fact, his failure to distinguish carefully between dittology and dittography makes this chapter of value only as a list of examples. To a certain extent the failure to give due value to error in writing impairs also his first chapter.

Thus I cannot regard the brochure as more than a rich collection of examples, from which others may draw for interpretation. But I am glad to have such a collection.

ROLAND G. KENT

University of Pennsylvania

**Diatagma Kaisaros.** Die Inschrift von Nazareth und das Neue Testament. Eine Untersuchung zur neutestamentlichen Zeitgeschichte. By Stephan Lösch; pp. xiii, 100. Freiburg im Breisgau: Herder, 1936. 6.50M.

The brief inscription containing a decree of some early Roman emperor, which in contradiction to both Jewish and Roman custom establishes the death penalty for violation of sepulture, is recorded as having come at least secondarily from Nazareth, and it therefore invites the reader to consider a possible connection with the New

Testament or more particularly with the political situation in Palestine after it had been discovered that the body of Christ had disappeared from its burial place. If the emperor, designated merely as Caesar, could be identified, the date might admit such a theory or it would eliminate it as a possibility. Since 1930 when Cumont published the document for the first time, a vast literature has grown up around it. Arguments have been advanced to establish the identity of its Caesar with Augustus, Tiberius, Claudius, Vespasian and even Hadrian, but the consensus of opinion has definitely inclined toward the identification with either Augustus or Tiberius and to the view that no connection exists between the rescript (or edict) and the events recorded in the New Testament.

In an essay which displays a very wide acquaintance with ancient and modern literature even remotely bearing upon the subject, Lösch first seeks firmly to identify the Caesar with Caligula and then on the basis of this determination to make deductions of interest to New Testament and patristic scholars. He argues that Pontius Pilate applied for guidance in a report that eventually provoked Caligula, who entertained a more than ordinary reverence for the dead, to dispatch this rescript for publication by Marcellus the new procurator of Judaea or by Petronius prefect of Syria, and that it became null and void when the emperor Claudius failed to ratify the acts of his predecessor. The book is constructed of disputable theories, erected one over the other. In the reviewer's opinion the author has frequently mistaken possibilities, even distant ones, for probabilities, and he has afterwards proceeded as if a probability were equivalent to a certainty. Although he may well be correct in identifying the Caesar as Caligula, he cannot really prove this conjecture, and the theory that Caligula imposed the death penalty for violation of sepulture does not receive any genuine support from the words of Suetonius (Caligula, 24) on the emperor's grief at the death of his sister Drusilla: *eadem defuncta iustitium indixit, in quo risisse, lavisse, cenasse cum parentibus aut coniuge liberisque capital fuit*. Furthermore, how far the deaths of the young Caligula's nearest relatives and associates, how far the story of the moving scene where his father interred the bones of the soldiers of Varus, may have influenced Caligula and created toward graves a possible attitude which might account for the *diatagma Kaisaros*, are indeed interesting psychological speculations, but in a work of sober history they scarcely render more convincing the tone of the author's presentation. On the other hand, even if the author seems at times to over-estimate the



value of an argument in the enthusiasm of the discussion, in his concluding paragraph he warns the reader that his explanation is a mere possibility to stand beside others, already advanced.

JAMES H. OLIVER

Columbia University

**Pausanias à Delphes.** By Georges Daux; pp. ii, 205, 9 figs. including pls. Paris: Picard, 1937.

The cumulative results of the exploration of Delphi can now be presented with the lucidity and elegance which distinguish Gallic scholarship. Such defects as may have inhered in the earlier stages of the excavation fade amid the clear outlines and bright colors of the picture that is today revealed. The purpose of this volume is, by comparing the data in Pausanias with the remains, to utilize the evidence which that author supplies as to the monuments, and in turn to determine his methods of description. Hitzig's text (1910) of the passages in question (the *λόγοι* and the account of the paintings by Polygnotos are excluded) is accompanied by M. Daux's translation; the main work consists in a detailed topographical treatment; the results appear in the final chapter.

This is not only a welcome addition to the modern pilgrim's equipment, but, as was guaranteed by M. Daux's competence, a substantial contribution to the understanding of both Delphi and Pausanias. It gives a clear summing up of many vexed questions, and presents reasoned conclusions.

But first, a slight point regarding the translation. Among the words with which the account of the temenos of Apollo ends (Paus. 10.32.1), *Τοῦ περιβόλου δὲ τοῦ ἱεροῦ* is properly rendered 'l'enceinte sacrée.' With the Loeb editor (whose translation here is otherwise unfortunate), M. Daux takes *ἱεροῦ* as adjectival, and for this he could have cited *ὁ ἱερός περιβολος* of the opening sentence (10.9.1): an author rarely alters the connotation of a key word at important points of the same passage. The remains show (169) that *περιβολος* = not 'sanctuary' but 'enclosing wall'. Their testimony could have been reinforced by a reference to that same opening paragraph of the description of the sanctuary with its expression *τέμνηται δὲ καὶ ἔξοδοι δι' αὐτοῦ συνεχεῖς*, appropriate to *περιβολος* in this sense.

We mention a few matters of topographical detail which occur chiefly in the earlier pages—the less involved portion of the book. For M. Daux the identification of the temenos of Phylakos with a small precinct immediately to the north of the peribolos of Athena is attractive but as yet not proven (69); the location of the statue

of Phayllos is not given by 10.9.2f. (74-7); the treasuries of the Thebans (102: 'of Thebes' is not Pausanian usage) and Cnidians (106), and probably that of the Potidaeans (121), are fixed, the date of that of the Athenians is probably 490 B.C. (108), and the treasury of the Syracusans is located at the second gate of the eastern wall (128 f.: indicated as 'tr. des Cyrénéens' on pl. VII).

On occasion, M. Daux seems not to have taken into consideration alternative possibilities as to his author's method. Thus, the location of the Arcadian and Lacedaemonian monuments is settled: for the disturbing *ἀπαντικρὺς* of 10.9.7, however, his explanation (81 f.) is too subtle: for no topographer ever described a monument which lay behind another as 'opposite' to it in a symbolical sense, and the word in question is used with a demonstrably topographical meaning hardly more than two pages further on (10.10.5). Surely the preposition was inserted during the reworking of Pausanias' notes; his memory played him false; just as in 10.32.1, the statement that the embellishment of the Delphic stadium by Herodes Atticus (cf. Philostr. *Vitae Soph.* 2.5) was executed in Pentelic marble was hardly due (170) to the writer's reluctance to climb so high (after all, he did reach the Corycian cave!), or to an atmospheric illusion, but to a confusion, in his mind, when he was preparing his final draft, with the Panathenaic stadium (cf. 1.19.6).

Again, the suggestion (116) that the inadequacy of Pausanias' use of the inscriptions on the treasury of the Cnidians and the base of the Argive Kings was due to limitations of time is superfluous: the former inscription probably, and the latter certainly, lay near the level of the ground or pavement, so that at the time of Pausanias the lower right hand corner of the former and the artist's signature of the latter may have been, if not actually covered, at least so inconspicuous as to escape attention.

But it is the concluding chapter, on 'the method of Pausanias', to which students will turn with the highest expectations: here are set forth the carefully documented results of M. Daux's labors. The figure emerges of an 'antiquarian,' with limited but real interests, 'myopic,' failing to notice what was not directly before him, unable to retrace his steps and fill in gaps in his record; working in alternate deliberation and hurry; occasionally so pressed for time as to omit important monuments that did not lie directly in his path; his Delphic sojourn was 'a hasty visit.'

The paradoxical nature of parts of this picture need not in itself imply that it is distorted; but,



as has already been seen, there are minor defects of reasoning. And there may also be other blemishes. Many who have followed in the footsteps of Pausanias have done so in gratitude and with feelings approaching affection towards their guide. Not so M. Daux, who, as he tells us (181 f.), undertook his task prejudiced against his author, owing to learned disparagement of the latter's qualities. He can still write (2): 'Paus. manque de personnalité, dans tous les sens du mot.' Character however has won out: these investigations—resting upon a narrower topographical basis but more exact material evidence than the work of Frazer—have vindicated the integrity of Pausanias. For this, gratitude is due, although some would have preferred a more sympathetic approach to the old writer, with greater allowance for literary ambition and human frailty,—and the usefulness of the volume would have been enhanced by an index.

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**Alexander of Aphrodisias:** Commentary on Book IV of Aristotle's *Meteorologica*. Translated into English with Introduction and Notes by Victor Carlisle Barr Coutant; pp. 99. Privately published, 1936. (Columbia University Dissertation)

In this somewhat unusual dissertation the author undertakes to give not only a translation (the first of its kind in English) of Alexander's commentary on the fourth book of the *Meteorologica*, but also, indirectly, to provide a commentary of his own on the fourth book and gather in his notes the material that has appeared on this book since Ideler's edition.

The first part of the introduction is mainly occupied by a judicious and convincing refutation of a good many of the arguments presented by I. Hammer-Jensen against the authenticity of the fourth book. The introduction ends with a well-informed account of the life, philosophy, and writings of Alexander.

Although the author calls his version (24) not so much a strict translation as a free paraphrase, I have found it quite literal. The chief difficulty of translating a work of this kind is that of finding suitable English equivalents for an exceedingly technical Greek. The author is thus compelled to use a variety of English expressions for ἑμπεριστατός, to translate ὑγρόν by 'moist' (but cf. n. 12), εἰδοποιεῖται by 'is determined', and τροφή, which describes food after it has entered the body, by 'nutrition'.

There are a few slips: ἅλας is uniformly translated 'salts'; on p. 181.23 of Hayduck's text the Greek means 'he uses "simple" generation for

generation proper, and not that which is qualified by an addition; for alteration is a qualified generation' and not '... for generation is simply change'; on p. 184.17 by a strange slip θερμόν is translated 'moisture'; on p. 189.24 the Greek means 'from their natural state', not 'from their natural containers'; on p. 192.13 ὅλως is 'in general', not 'completely'; on p. 207.8 the Greek means 'for they (the metals) have been solidified in this way' (i.e. by the heat removing their moisture), and not 'to such an extent have the metals been solidified'; on p. 213.27 ψοφητικά is rendered 'endurable', no doubt by some misprint; on p. 216.4, 7 παραλλάξ is translated 'in alternate rows' and 'in alternate positions': a glance at the new L. and S. s. v. II would have cleared up the meaning; on p. 217.4 δύναμιν καὶ ἀδυναμίαν is better rendered with Webster (in the text of Aristotle 385a11) 'the aptitude or inaptitude of a thing to be affected in a certain way', and not 'possibility and impossibility'; on p. 222.29 ὡς ἐπὶ τὸ πλεῖστον is 'for the most part', not 'in the extreme'. In note 57 Alexander's reference to the *Problemata* is taken to refer to Probl. 20. 924a6-16. The author is apparently unaware that this reference is usually taken to be to a lost work (cf. Rose, *Frag.* 241).

In spite of such slips, however, the work is careful and scholarly, and the translation fluent and accurate.

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## ABSTRACTS OF ARTICLES

Edited by Francis R. B. Godolphin, Princeton University,  
Princeton, N. J.

All correspondence concerning this department should be directed to Professor Godolphin. For system of abbreviation and full names of contributors see CW 30 (1937) 105-106.

### Ancient Authors

**Aeschylus.** Post, L. A.—*Note on Prometheus*, 52. Defense of Mediceus reading as opposed to Aldine. *AJPh* 58 (1937) 342-343 (De Lacy)

**Aristophanes.** Schlesinger, Alfred Cary—*Identification of Parodies in Aristophanes*. Deals with methods by which parodies are marked in three of Aristophanes' comedies. *AJPh* 58 (1937) 294-305 (De Lacy)

**Chironis Mulomedicina.** Skutsch, O.—*Notes on the Mulomedicina Chironis*. Suggestions for textual improvement in 'one of the most important documents for the gradual transformation of Latin.' *CR* 51 (1937) 56-57 (Coleman-Norton)

**Cicero.** Stroux, J.—*Das Schlusswort zu Cicero's Lucullus*. Resolves difficult passage (148) by interpreting *ephoce* in Arcesilaus' sense, *adsensio* in Carneadean. Defends *vide superiore* in 108. *Ph* 92 (1937) 109-111 (Hough)

———. Taylor, Lily Ross—*On the Chronology of Cicero's Letters to Atticus, Book XIII*. Letter 44 must be dated about July 28, 45 B.C., not July 20,

affecting Schmidt's interpretation of events of that week and following month. Following letters assigned to period from August 11 to August 30 and arranged thus: 45-47, 37a (= 37.4), 38-41, 37 and 48, 49-51, 34, 21, 47a.

CPh 32 (1937) 228-240 (Heller)

**Epicurus.** Horna, Konstantin—*Notes on Epicurus: Vatican Collection*. Final word of Gnomologium v, sentence xv (Bailey) should be  $\delta\mu\epsilon\nu$ , not  $\delta\sigma\iota\nu$ . Other comments.

CPh 32 (1937) 266-267 (Heller)

**Hesiod.** Pfeiffer, R.—*Hesiodisches und Homerisches*. Argues for identification of 23 line papyrus fragment as genealogical poem of Hesiod rather than fragment of epic cycle. Two briefer 'Homeric' fragments are also discussed and identified as mythological.

Ph 92 (1937) 1-18 (Hough)

**Homer.** Calhoun, George M.—*The Higher Criticism on Olympus*. Attack on the view that earlier and later passages in Homer may be differentiated by means of primitive and more advanced stages of religion found in the poems.

AJPh 58 (1937) 257-274 (De Lacy)

**Kakridis, J. T.**—*Zum homerischen Apollonhymnos*. Sees intentional similarities in passages describing the assembly of the Gods with assembly of Ionians at Delos. Argues against Jacoby's theory of earlier separate Delian hymn incorporated into the whole.

Ph 92 (1937) 104-108 (Hough)

**Livy.** Catterall, J. L.—*Livy XXIV. 26. 10*. Sug-  
gests: *aversis auribus animisque in cassum <ut preces sunt missae>, ne tempus tererent etc.*

CPh 32 (1937) 266 (Heller)

**Lucian.** Daly, Lloyd W.—*Lucian, Philopseudes* ¶ 9. Critical note.

AJPh 58 (1937) 345 (De Lacy)

**Lucretius.** Büchner, K.—*Über der Aufbau von Beweisreihen im Lukrez*. Lucretius' technique is to put the strongest, most telling, or dramatic point or proof at the end of a series of arguments, frequently accompanied by bitter, sarcastic, or ironic humor. The system is even paralleled in the relation of the final passage of each book to the structure of the argument in that book as a whole.

Ph 92 (1937) 68-82 (Hough)

#### Literary History. Criticism.

**Harsh, Philip W.**—*Certain Features of Technique Found in both Greek and Roman Drama*. Attempt to discredit certain tests, e.g., unattractive repetitions, used by such critics as Jachmann as indications of Roman originality.

AJPh 58 (1937) 282-293 (De Lacy)

**Prescott, Henry W.**—*Silent Roles in Roman Comedy. II. Silent Actors*. For I. *Silent Supernumeraries*, see CPh 31 (1936) 97-119. Examines about thirty cases of silence, on part of more or less important characters, on stage during fifty or more *senarii*. Attendant circumstances of dramatic action often mitigate awkwardness assumed by theorists concerned with actors' rules or literary contamination.

CPh 32 (1937) 193-209 (Heller)

#### Linguistics. Grammar. Metrics.

**Bonfante, G.**—*Encore "Le Latin Langue de Pay-sans"*. Etymology of *locuples* = \**loco-plē-s*.

REL 15 (1937) 68-69 (McCracken)

**Chantraine, P.**—*Quelques emprunts du Grec au Latin*. Greek borrowings from Latin include many words from the vocabulary of government (*census*, *colonia*), of the army (*legio*, *centurio*), of measurements (*modius*), and of daily life (*sudarium*). Particularly common are Latin words ending in -*tor*, -*toris*, which are transliterated into Greek usually as -*tōr*, -*toros*.

REL 15 (1937) 88-91 (McCracken)

**Juret, A.**—*Études de morphologie et d'étymologie Latines*. Discussions of *posse*, *pono*, *soror*, *seges*, *cervix*, *pulcer*, *veterinae*, *servus*, *heres*, and *parri-cida*.

REL 15 (1937) 72-83 (McCracken)

**Petersen, Walter**—*Hittite Demonstrative Pronouns*. Treats, first, derivation of demonstrative pronouns from particles, with special reference to *nas* and *tas*; second, some problems in the inflection of Hittite demonstratives.

AJPh 58 (1937) 306-319 (De Lacy)

**Tarelli, C. C.**—*Le datif et le génitif en Grec*. An examination of the use of the genitive of possession and of the dative (of possession, advantage, relation) leads to the conclusion that the cases in classical Greek were not irrevocably separated but that the relationships which they expressed frequently intercrossed. These 'suppluses' led to the syntax of the Koine, which in turn culminated in the genitive-dative of modern Greek.

REG 49 (1936) 596-600 (D'Arms)

**Thesaurus.** *Beiträge aus der Thesaurus Arbeit*. Notes by various authors on the form and meaning of certain words: *al(um) Gallicum* (K. Hoppe); *et* as the equivalent of *etiam* and *quoque* . . . *et* as the equivalent of *et* . . . *et* (J. B. Hoffmann); *evacuo* (G. Meyer); *excogito* (B. Rehm); *im* in inscriptions for *immunes* or *l m* for *loca mancipium*, and *imaritata* (O. Prinz); *immineo* (W. Ehlers); *impilia* (J. B. Hoffmann); *maledico* (F. Tietze); *manso* (S. Cavallin).

Ph 91 (1936) 449-469 (Hough)

**Whatmough, J.**—*Id genus: A Rejoinder* (to R. W. Moore, CPh 32 [1937] 161-162).

CPh 32 (1937) 267-268 (Heller)

#### Art. Archaeology

**Thompson, Homer A.**—*Building on the West Side of the Agora* (The American Excavations in the Athenian Agora, eleventh report). Structures are mentioned in order, from north to south. Introduction (1-5) on the early history of the region, followed by detailed discussion of the various buildings that stood there. (1) Stoa of Zeus (which Thompson identifies with the Stoa Basileios) 5-77 'was designed about 430 B.C. and . . . was complete for all practical purposes by 409/8 B.C.' The building suffered in the destruction of the city by the Herulians in 267 A.D., and was never rebuilt. Private houses occupied the site in the fourth and fifth centuries A.D. 'Stoa Annex', a two-room building apparently 'approached only through openings cut in the back wall' of the Stoa itself; date probably about the beginning of the Christian Era, and not third century B.C. as formerly thought. (2) Sanctuary of Apollo Patroos 77-115. First Temple dates from the middle of the sixth century B.C. and, we may suppose, was destroyed in 480/79 B.C. Second Temple was built not long after the middle of the fourth century B.C., and a porch was added not much later. Third Temple was built in the third quarter of the

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fourth century B.C. Both Second and Third Temples were seriously damaged in 267 A.D.; there is no evidence that either was ever repaired. (3) Metroon-Bouleuterion Complex 115-217. 'The earliest remains indicate two periods of construction, in each of which the most substantial element was an eastern retaining wall that supported a terrace at the foot of Kolonos, the building or buildings proper rising on the terrace.' First period, early seventh century. These buildings were destroyed and a second retaining wall was erected in the last quarter of the sixth century. The building was extended eastward and southward, but apparently more was contemplated than was actually done. (4) Old Bouleuterion, involving the destruction of the second terrace, was built near the end of the sixth century; the Temple of the Mother, about the turn of the sixth and fifth centuries. The latter was destroyed probably in 480/79, and never rebuilt. The former may have been spared by the invaders for their own accommodation during the winter; but they can hardly be supposed to have left it intact in view of the thoroughness of the sack. We must assume that it was reconditioned and used for two generations more. When the New Bouleuterion was built the old was converted into a Metroon. It served to house state records in both periods. (5) New Bouleuterion, just west of the old, dates from the last quarter of the fifth century B.C. Later a Porch and a Propylon were added (probably 280-274 B.C.). The destruction of the building probably occurred in 267 A.D. (6) Hellenistic Metroon of four rooms completely overlay the area once occupied by the early Temple of the Mother and the Old Bouleuterion, using the old foundations as far as possible. It was built in the third quarter of the second century B.C., and probably lasted till the sack by the Herulians in 267 A.D. It was partly repaired early in the fifth century. Its scheme is similar to that of the building identified with great probability as the Library at Pergamum, and this makes it seem likely that some king of Pergamum aided in its construction. 'The probability is strengthened by the consideration that the rebuilding of the Metroon is complementary to the construction of the great stoas along the south and east sides of the market square. . . . It is certain that the east stoa was built by Attalus II (159-138 B.C.).' (7) East Slope of Kolonos Agoraios 218-222. Four rows of stone slabs serving a variety of purposes—benches, steps, to stop erosion. They date from the middle of the fifth century B.C. Centered precisely on the axis of the passageway between the fourth century temple of Apollo and the Hellenistic Metroon are traces of a monumental stairway leading from the market square to the top of Kolonos and the temenos of Hephaistos; it was built in the first half of the first century A.D. (8) Summary 222-224. (9) Addendum 225-226 on the identification of the Stoa of Zeus, in opposition to O. Walter (Jahreshefte 30 [1936] 95-100). (The Tholos is left for later discussion.)  
Hesperia 6 (1937) 1-226 Plates I-VIII (Durham)

# Epigraphy. Palaeography. Numismatics

Brett, Agnes Baldwin—*A New Cleopatra Tetradrachm of Ascalon*. (Illustrated). Although Ascalon was not an Egyptian possession, occasional tetradrachms honoring Ptolemy X Lathyrus, XIII Auletes, and Cleopatra VII were struck and dated in the era of the city's independence, beginning 103 B.C. The historical implications of issues in 84, 70, 66, 64, 54,

49, 48 (?), 38 B.C. are discussed. The era of Berytus, beginning 81/80 B.C., is shown as based on the accession of Ptolemy Auletes.

AJA 41 (1937) 452-463

(Comfort)

## RECENT PUBLICATIONS

Compiled from publishers' trade lists, American, British, French, German, Italian and Spanish. Some errors and omissions in these lists are inevitable, but CW makes every effort to ensure accuracy and completeness. Books received immediately upon publication (or before appearance in the trade lists) are given a brief descriptive notice. Prospective reviewers who have not previously written for CW and who wish to submit sample reviews are urged to choose unnoticed books accessible to them in libraries.

### General

Del Re, Raffaello—*Gli studi classici*. Conferenza; pp. 37. Naples: Morano, 1937. 2L.

### Ancient Authors

Alexander Trallensis—*Oeuvres médicales d'Alexandre de Tralles, le dernier auteur classique des grands médecins grecs de l'antiquité*, T. III, edited by F. Brunet; pp. ix, 254. Paris: Geuthner, 1937. 10fr.

Artemidorus. Blum, Claes—*Studies in the Dream-Book of Artemidorus*; pp. 108. Uppsala: Almqvist and Wiksell, 1936. (Dissertation)

Seven studies covering: Manuscripts and Editions, the Language of Artemidorus, Onirocritica 3.1-9.17, Onirocritica 9.18-10.9, The Empiricism of Artemidorus, Artemidorus and Astrology, The Significance of Right and Left in Artemidorus.

Athenaeus. Peppink, S. P.—*Athenaei Dipnosophsitae*. Vol. II, *Athenaei Dipnosophsitarum Epitome*, Part 1; pp. xxxii, 181. Leiden: Brill, 1937. 7.50 gldrs.

Text with critical notes of the epitome of books III-VIII, constituting Vol. II of Peppink's *Athenaei Dipnosophsitae*. Vol. I entitled *Observationes in Athenaei Dipnosophsitae* appeared last year.

Firmicus Maternus. Wikström, Tage—*In Firmicum Maternum*; pp. viii, 128. Uppsala: Almqvist and Wiksell, 1935. (Dissertation)

Notes on the text of various passages.

Hieronymus Sanctus. Herron, Sister Margaret C.—*A Study of the Clausulae in the Writings of St. Jerome*; pp. xiv, 132. Washington: Catholic University of America, 1937. (Catholic University of America, Patristic Studies, Vol. 51) \$2.00

Carefully tabulated study of Jerome's clausulae from the metrical and accentual point of view.

Horace. Rand, Edward K.—*Horace and the Spirit of Comedy*; pp. 39-117. Houston: The Rice Institute, 1937. (The Rice Institute Pamphlet, Vol. XXIV, No. 2)

A course of three public lectures delivered on the Sharp Foundation of the Rice Institute, January, 1937. The individual lectures are entitled, *The Start*, *The Attainment*, *The Legacy*.

Lucan. Spallucci, Aldo—*La medicina in Lucano*; pp. xvi, 108, 1 pl. Milan: Scalerle, 1937. 6L.

Lucretius. Sinkler, A. P.—*Introduction to Lucretius*; pp. xxx, 139. Cambridge University Press (New York: Macmillan), 1937. \$1.60

Description of all the phases of the epicurean philosophy by quoting and discussing significant passages from Lucretius.

Philo—*Works*, Vol. 7, with an English translation by F. H. Colson; pp. xviii, 641. Cambridge: Harvard University Press, 1937. (Loeb Classical Library) \$2.50

A continuation of the Exposition of the Laws including the De Decalogo and the De Specialibus Legibus, Books 1-3.



**Plutarch.** Helmer, Joseph—Zu Plutarchs 'De animae procreatione in Timaeo'. Ein Beitr. zum Verständnis d. Platon-Deuters Plutarch; pp. 73. Würzburg: Mayr, 1937. (Dissertation)

**Sallust.** Bolaffi, Ezio—La posizione di Sallustio rispetto a Cesare e i problemi critici conseguenti; pp. 49. Pesaro: La Poligrafica, 1937.

**Silius Italicus.** De Luca, Tomasso—L'oltretomba nelle Puniche di Silio Italico; pp. 58. Fano: Sonciniana, 1937. 5L.

**Stesichorus.** Raffaele, Filippo—Indagini sul problema stesicoreo; pp. 48. Catania: Viaggio-Campo, 1937.

**Suetonius.** Graf, Heinz Richard—Kaiser Vespasian: Untersuchungen zu Suetons Vita Divi Vespasiani; pp. viii, 149. Stuttgart: Kohlhammer, 1937. 9M.  
Analysis of the life of Vespasian revealing Suetonius' sources, biographical pattern and point of view.

**Vergil.** Annecchino, Raimondo—La leggenda virgiliana nei Campi Flegrei; pp. 53. Naples: Ricciardi, 1937.

———. Bertolo, Gaetano—Il poema dell' Italia agricola. Saggio intorno alle 'Georgiche' di Virgilio; pp. xix, 84. Catania: Conti, 1937. 7.50L.

#### History. Social Studies

**Correa, D'Oliveira Emanuele**—L'Imperatore Augusto. Con le 'Res gestae' del Divi Augusto recate in italiano; pp. 226, 19 pls. Milan: Caschina, 1937. 15L.

**Faravelli, A. L.**—La censura di Appio Claudio Cieco e la questione della cronologia; pp. 16. Como: Nani, 1937. 5L.

———. Origine della censura romana; pp. 47. Como: Nani, 1937. 10L.

**Heidel, William Arthur**—The Frame of the Ancient Greek Map, with a Discussion of the Discovery of the Sphericity of the Earth; pp. x, 141, ill. New York: American Geographical Society, 1937. (American Geographical Society Research Series, No. 20) \$2.50

Carefully documented discussion of Ancient Greek map-making. Part one lays down the boundaries of the early maps based on the theory that the earth was a flat disk. Part two includes a detailed discussion of the origin of the theory of the spherical earth and the consequent changes in mapmaking.

**Macurdy, Grace Harriet**—Vassal-Queens and some Contemporary Women in the Roman Empire; pp. xi, 148, 7 pls. Baltimore: The Johns Hopkins Press, 1937. (The Johns Hopkins University Studies in Archaeology, No. 22)

An account of the women belonging to the royal houses subject to Rome in the first century A.D. and of Zenobia 'Queen of the East' in the third century A.D. including a brief consideration of their friends or relations among the women of the Julio-Claudian family.

**Noberasco, Filippo**—La patria dell' Imperatore Publio Elvio Pertinace; pp. 23. Savona: Italiana, 1937.

**Raue, Hans Otto**—Untersuchungen zur Geschichte des korinthischen Bundes; pp. vi, 74. Würzburg: Triltsch, 1937. (Dissertation)

**Steche, Theodor**—Altgermanien im Erdkundebuch des Claudius Ptolemaeus; pp. 192, 2 maps. Leipzig: Kabitzsch, 1937. 9.60M.

**Winkler, Hans Alexander**—Völker und Völkerbewegungen in vorgeschichtlichen Oberägypten im Lichte neuer Felsbilderfunds; pp. 35, ill., 59 pls., 1 map. Stuttgart: Kohlhammer, 1937. 6M.

#### Epigraphy. Palaeography. Numismatics

**Eitrem, S. and Leiv Amundsen**—Papyri Osloenses, Fasc. III; pp. xi, 326, 12 pls. in separate fascicle. Oslo: Det Norske Videnskaps-Akademi I Oslo, on commission by Jacob Dybwad, 1937. 50kr.

200 miscellaneous literary and non-literary papyri from the university collection ranging from the first century B.C. to the fourth A.D., the majority belonging to the first and second centuries A.D.

**Gaebler, Hugo**—Die antiken Münzen Nord-Griechenlands. Band III, Makedonia und Paionia, unter Leitung von Theodor Wiegand, herausgegeben von der Preuss. Akademie der Wissenschaften; pp. 234, 40 pls. Berlin: de Gruyter, 1935. 40M.

Includes coins of Macedonia from 187 B.C. down through the Roman period, coins of the individual North-Greek cities (arranged alphabetically) coins of the Thracio-Macedonian, Macedonian and Paionian Kings, and previously published counterfeits. Description, citation of literature and plate are furnished for each coin.

**Lowy, Emanuel**—Zur Datierung attischer Inschriften; pp. 30. Leipzig: Hölder-Pichler-Tempsky, 1937. (Akademie d. Wissenschaften in Wien, Sitzungsberichte, Phil.-Hist. Kl. Bd. 216, Abh. 4) 1.55M.

**Vincieri, Michele**—Il Cantico dei Cantici e i canti d'amore del papiro Chester Beatty; pp. 56. Padova: Comuni, 1937. 6L.

#### Philosophy. Religion. Science

**Oesterley, W. O. E. and Theodore H. Robinson**—Hebrew Religion, its Origin and Development; second revised and enlarged edition; pp. xiii, 448. New York: Macmillan, 1937. \$3.00

Complete revision of the first edition including extensive expansion of the section on the life after Death, and the addition of chapters on the Messianic hope and the relationship between the religion of Israel and the Gospel.

**Pizzagalli, A. M.**—Il cristianesimo e l'anima antica. Scelta di letture degli autori cristiani; pp. 200. Milan: 'Est', 1937. 7L.

**Wiesner, Joseph**—Grab und Jenseits. Untersuchgn. im ägäischen Raum zur Bronzezeit u. frühen Eisenzeit, Part 1; pp. 31. Breslau: Nischkowsky, 1936. (Dissertation)